

THE
FREE MASON
EXAMIN'D:

OR, THE
World brought out of Darknefs
Into LIGHT.

BEING,
An Authentick Account of all the Secrets of
the Antient Society of *Free Masons*, which have
been handed down by Oral Tradition only, from
the Institution, to the present Time.

IN WHICH
Is particularly described, the Whole Ceremony used
at making MASONS, as it has been hitherto practis'd in
all the LODGES round the Globe; by which any Person,
who was never made, may introduce himself into a Lodge.

WITH
NOTES, Explanatory, Historical, and Critical.

To which are added,
The AUTHOR'S REASONS for the Publication hereof, and
some REMARKS on the Conduct of the Author of a Pamphlet,
call'd, MASONRY DISSECTED.

WITH
A New and Correct LIST of all the REGULAR LODGES,
under the *English* Constitution, according to their late Remo-
vals, and Additions.

By ALEXANDER SLADE,
Late Master of Three Regular Constituted Lodges,
In the City of NORWICH.

The THIRD EDITION, with additional NOTES.

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TO THE
READER.

AS Free-Masonry is to be the Subject of the following Sheets, I suppose the Reader would gladly be informed by what means I obtained this mighty Secret, which has been actually kept from all Ranks of People, (except those who have been regularly initiated) ever since the Institution; which, according to oral Tradition, was at the Building of *Babel's* Tower: The Bulls of the Pope, nor the Tortures of that Infernal Place the Inquisition; could never extort the Secret from any faithful Brother, neither was the Secrets of this Craft (for so it is called) ever exposed till now, though many have pretended to it, as well in *France* as in *England*. A Pamphlet, called MASONRY DISSECTED, was published here several Years ago, by one *Samuel Pritchard*, who, for a Confirmation of the Truth of what he had written, annexed an Affidavit to it, which he had sworn before an Alderman of *London*, that what he was going to publish was a true and perfect Copy in every Particular; notwithstanding he has, in the same Pamphlet, inserted an Oath, or Obligation, (which he says he took when he was made a Mason) by which he was solemnly bound not to reveal, or cause to be revealed,

any of the Secrets of Free-Masonry ; therefore an impartial Person will be greatly puzzled to determine which of these Oaths he may with any Certainty believe.

It may likewise be a Matter of great Wonder, how the Magistrate could be guilty of so gross an Error, as to administer an Oath to this *Anatomist*, after he had taken (as he said) so solemn an Obligation, which certainly the Magistrate could no by means contradict ; for which Reason he must appear to him actually forsworn, unless the Alderman thought the former Oath was of no Force, because it was administer'd by a Person who had not the same Authority with himself.

Now as some of my Readers may possibly be of the same Opinion, tho' it is certainly a very weak one, I shall introduce the Opinion of Bishop *Sanderfon*, the greatest Casuist that ever treated upon the Subject of Oaths ; who says, " When a Thing is not by any " Precept or Interdict, Divine or Human, so deter- " min'd ; but every Man, *pro hic & nunc*, may at " his own Choice do or not do, as he sees expedient ; " *Let him do what he will, he sinneth not*, 1 Cor. vii. " 36. As if *Gaius* should swear to sell his Land to " *Titius*, or to lend him an hundred Crowns : The " Answer is brief, an Oath in this Case is both lawful " and binding."

Now this judicious Author mentions nothing concerning the Authority of those who are to administer Oaths, but positively affirms, that if one Man swears to another, that he will sell him his Land, or lend him an hundred Crowns, &c. that he is bound to fulfil his Oath.

Therefore if a Man binds himself by an Oath, in a Matter of the least Moment, whether before a Magistrate

strate or not, he should still remember that he is before the Supreme Judge, and is therefore obliged to perform it, otherwise he is certainly guilty of the horrible Sin of Perjury.

If therefore this sham *Dissector of Free-Masonry* had ever taken so solemn an Obligation, (which he swore he did) when he was made a Mason, he was certainly forsworn by making the Secret publick; and as he really never did, as every impartial Reader will believe, he nevertheless was perjur'd for making Oath that he had; therefore what Man in his Senses would ever give Credit to a Wretch that had been guilty of so detestable a Crime *!

The Reader will wonder then by what Means I obtain'd the Secrets, having never been initiated; and for my own Part, I am surpriz'd they were never made publick before, having pass'd for so many Centuries, through so many Countries, Languages, Sects, and Parties: But however, as they never were, I shall no longer suspend the Reader's Curiosity, who will now have a fair Opportunity of being as good a Mason as the best, by Time, Patience, and his own Industry; for without a close Application, he cannot be sufficiently expert, to pass an Examination before his Admission into a Lodge.

'Tis now upwards of ten Years since this grand Secret fell into my Hands, which was in the following Manner:

My Father was made a Free-Mason about the Year 1708, when Sir *Christopher Wren* was Grand Master, at the oldest Lodge in *London*, then held at the *Goose and Gridiron* Alehouse in *St. Paul's Church-Yard*; at that Time many Persons of Distinction were admitted,

* See *The Whole Duty of Man*, Chap. 4, on the Subject of Oaths.

admitted, and he being known to understand Masonry well, has often been sent for by Noblemen, and other eminent Persons, to instruct them in the Art: He continued a Member of that Lodge about 34 Years, which was as long as he lived; and at his Death, I became Master of all his Effects, with a small Freehold Estate.

As I was one Day looking over some Papers in my Father's Bureau, I found one folded up, and laid in a private Drawer by itself, upon which I hastily open'd it; thinking it was something very extraordinary, and so it was; for this was the Title, *A FREE-MASON'S Instruction*. I thought this extremely valuable, knowing my Father had been a Mason many Years, and therefore I made not the least Doubt but the Account was authentick. I immediately applied myself to the Study of Masonry, and shortly became Master of the whole Art.

My Affairs, soon after this, requir'd me to settle in *Norwich*, in which City are several Regular Lodges, and I was determin'd to pay a Visit to some of them the first Opportunity. The Day after I came there, I sent to a particular Acquaintance, a very eminent Attorney, to ask him to dine and spend the Evening with me; he accordingly came, and spent the whole Afternoon, but he declin'd staying the Evening, saying, " He
 " was particularly engaged with some Gentlemen,
 " whom he must meet precisely at 7 o'Clock, and
 " wish'd I was qualified to make one of the Com-
 " pany." I then desir'd he would explain himself, which he accordingly did, and said, " I am at pre-
 " sent Master of a Free-Mason's Lodge, and am to
 " meet two Gentlemen whom I have propos'd to be
 " made this Night; and if you have an Inclination that
 " Way, you may make the third." Upon this, I thought that I had now a good Opportunity to put my before-mention'd Design in Execution, and immediately,

mediately saluted him with a * Sign, he directly answered it, by filling his Glass, and drank [Success to the Craft] and then he gave me the same Sign again; upon which I answered it, by filling my Glass, and drank [to the aforesaid Health.] He was extremely well pleased, to think he had found a Brother so unexpectedly, and said, " Pray Mr. *Slade*, how long " have you been a Mason, and where was you made?" " You may remember, said I, about five Years ago, " I went to *Antigua* with my Uncle *Slade*, who you " know was a Mason; and, at his Request, I was " made at *Parham Lodge*, as soon as we arrived." This I expressed with so grave a Countenance, that he believed what I said to be Fact, and said, " Sir, " I have no Reason to doubt what you tell me, but " pray answer me two or three Questions;" which I did, so much to his Satisfaction, that he † took me by the Hand, and said, " Brother *Slade*, I am so " far convinced that you are a Mason, that you, " shall go with me, and see these Gentlemen made." I accordingly went, and saw the whole Ceremony, which fully convinced me that the Instructions I had found in the Bureau were genuine. My Friend asked me to become a Member of that Lodge, which I agreed to, and was accordingly accepted, and in two Years I was installed Master. Some Time after this, I entered myself a Member of two other Lodges, in both which, I had the Honour of serving that Office; but as some unforeseen Misfortunes occasioned me to leave *Norwich*, (a Recital of which would be needless and tedious to the Reader) I came to *London*, where I was advised by some of my Friends, who are not Masons, to publish this Account of Free-Masonry, for a small Support in my necessitous Circumstances.

Therefore

* See this Sign explained, Page 20.

† See this explained, Page 21.

Therefore those Ladies who have hitherto censured the Free-Masons so hard, as to think them guilty of the worst of Crimes, and those Gentlemen who have long neglected to be made, thinking the Secret too dear a Purchase, have at length an Opportunity, for a Trifle, of knowing the whole Myſtery, which now absolutely remains no longer a Secret.



THE



THE
FREE MASON Examined.
PART I.

Call'd the MINOR'S DEGREE.

Quest. **W**HEN did *Free Masonry* begin?
Ans. About one hundred and
fifty - four Years after *Noah's*
Flood, at the Building of *Ba-*
bel's Tower.

Q. Who was Grand Master there?

A. * *Nimrod*, called by *Masons* *Belus*.

Q. Where was the first † Lodge held?

A. In a pleasant Plain of *Babylon*, called *Shinar*,
on the Banks of the River *Tygris*.

Q. On what Account was this Lodge held?

A. In order to contrive and lay a Plan for a Build-
ing of Friendship, and also for the Building of that
stupendous Edifice.

Q. When was this Lodge held?

A. An hundred and one Years after the Flood.

Q. Did they finish the Work which they began?

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A. No;

* *Nimrod*, which signifies a Rebel in the *Jewish* and *Chaldean*
Languages, was the Name given him by the Holy Family, and
by *Moses*; but among his Friends in *Chaldea* he was called *Belus*,
which signifies Lord; and afterwards was worshipped as a God
by many Nations, under the Name of *Bel*, or *Baal*, and became
the *Bacchus* of the Antients, or *Bar-Chus*, the Son of *Chus*.

† A Lodge is a Place where *Masons* assemble and work;
Hence that Assembly, or duly organiz'd Society of *Masons*, is
call'd a Lodge, and every Brother ought to belong to one, and
be subject to its Bye-Laws. and General Regulations.

A. No, it was not compleatly finished, for God confounded their Language, that they could not understand what each other called for.

Q. What succeeded the Confusion of Tongues?

A. When *Belus* was baffled in this Grand Design, he assembled another Grand Lodge, and instructed his Men how to converse by * Signs, &c. whereby they were capable of executing his future Designs.

Q. What Success attended his Instructions?

A. The Success was great, for soon the Plain of *Shinar* became far more splendid than all other Parts, in the Magnificence of its Buildings.

Q. What were the first Injunctions *Belus* laid on the Masons?

A. Silence, Secrecy, and Brotherly Love.

Q. Why so?

A. Silence and Secrecy were enjoined us, that none but the Initiated should ever know our Art, and Mystery, and Brotherly Love; that, by our unparallel'd Esteem and Regard for each other's Welfare, and of the Craft in general, our Fame might spread over the Face of the whole Earth and Waters, so that we might be remembered among the Sons of Men till Time shall be no more.

Q. Did they travel into any other Country?

A. Yes, they travelled into *Assyria*, where they built several Cities, for which Reason *Belus* was called the Founder of that Monarchy; they afterwards dispersed, and multiplied over the Earth, and formed themselves into Lodges, in which they made, and instructed Masons in the usual Manner.

Q. Do they continue to make after that Manner?

A. Yes.

Q. In what Manner was you made?

A. Tell

* This was what gave Rise to what is called Free-Masonry, being fifty-three Years after the first Assembly, or Lodge held. This Tradition is firmly believed.

A. Tell me by what Authority,
Thus strictly you examine me,
How I was made a Mason Free? }

Ex. From *Belus* great I had this Power,
Who laid the Plan of *Babel's* Tower,
Then who has such Authority
As I, who Master am to thee?

A. Since from that Mighty Man of Fame
The Pow'r you have, you justly claim;
From thee the Secret I'll not hide,
Who art my true and faithful Guide.

Q. Give me then an exact Account how you was made?

A. I was led to a Door, where a Man stood with a drawn Sword in his Hand, who asked my Friend what he wanted.

Q. What did your Friend reply?

A. To have me made a Mason.

Q. Did he admit you?

A. Yes, he struck the Door with his Sword, upon which it instantly flew open; my Friend then led me by the Hand into a very dark Room, and then the Door was shut.

Q. What succeeded this?

A. My Friend then said with a loud Voice thus:

“ Here stands a Candidate for Masonry,
“ Who feign wou'd know our Art and Mystery:
“ Shew him the Light* by which we work, and then
“ Perhaps he'll learn the Art, like other Men.”

Upon this a Door flew open, and discovered a Room extremely light, out of which came three Men, with drawn Swords, one of whom said, [Deliver your Friend to us.] Upon this, my Friend delivered me into their Care, and I was ushered into

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* That is, Take him into your Care, and give him all due Instructions.

the Lodge, one Walking before, and one on each Side, and my Friend in the Rear. Thus was I brought out of Darkness into Light.

Q. What did they do after this?

A. They informed the Master, they were ready to execute his Orders.

Q. What did he order?

A. He ordered them to strip me naked.

Q. Did they strip you naked?

A. Yes.

Q. What was the Reason they stripped you?

A. In order that all the Lodge might be well assured they were not imposed on by a Woman.

Q. What Reason have they for not admitting Women into this Mystery?

A. Because it is well known that Women in general cannot keep their own Secrets, much less those they are entrusted with.

Q. What Proof have you of this?

A. We have many Proofs of this, both in sacred and profane History; but as one may serve, the Story of *Sampson* and *Dalilah* will be sufficient: This Man had no sooner revealed the Secret, wherein his great Strength lay, to his dearly beloved Mistress, than she discovered it, and betray'd him to the *Philistines*, *Judges xvi.* for which Reason, Women are thought not proper to be trusted with the Secrets of Masonry, and *Sampson* was never after that numbred among * Free-Masons.

Q. Suppose a Brother should prove so weak, as to betray the Secrets to his Wife or any Body else, what is his Punishment?

A. If it should ever be known, he would be immediately expelled the Lodge to which he belonged, and never admitted to visit any other Lodge whatever.

Q. If

* The Word Free, was added, because they taught their Art to the Free-born only.

Q. If a Woman should rashly swear, that she would never cohabit with her Husband, unless he told her the Secrets, would that excuse him?

A. No, by no means, because he may as easily persuade her that there is nothing more in it, than a Set of Friends well met and assembled to be merry, or tell her any Tale that is plausible.

Q. Proceed now to tell me what they did with you after you was stripped?

A. The Master cloathed me with the * Badge of Innocence.

Q. What did he do after that?

A. He took me by the Right-hand, and placed me in the Center of the Brethren; he then ordered me to kneel down on both my Knees, and held the Point of a Sword which he had in his Hand to my Throat; and then he addressed me as follows:

“ S I R,

You are now going to be admitted a Member of this antient and honourable Fraternity, and it is expected that you will lay yourself under the following Obligation.

You shall not reveal to any Person or Persons, either by Word of Mouth, or your own Hand-writing, or cause to be revealed in any Manner whatever, any Part or Parts, Point or Points, or any Traditions, which have been, are now, or shall hereafter be held as a Secret among Free-Masons, unless to an † honest Man, whom you know is a Mason, or to the Master or Wardens of any regular Lodge.

And
* This is a loose white Garment, generally made of Holland, or some other fine Linnen, and sometimes of Silk. It shews that when a Man is made a Mason, he is believed to be a Man of good Morals, and unsully'd Character, or else he cannot be made.

† If a Mason proves otherwise, no Mason dare farther instruct him, on pain of being expelled all Lodges.

And as it was always esteemed by the *Masons* of old, that to swear by the *Sword*,* was the most binding of all Obligations, so we do insist and require you solemnly to kiss the Edge of this *Sword* presented to your *Throat*, as a Signification of your full Consent and Approbation of the above Particulars.

Your well performing this, will make you ever esteemed by this venerable Body, as the contrary will render you guilty of a Breach of the most sacred Band of human Society, and consequently degrade you from the Character of a Man of Honour, which every *Mason* ought to preserve more carefully than his Life."

Q. What was the first Thing the Master did with you after this?

A. He ordered the Wardens, who stood on each side me, to raise me on my Feet, and take off the white Robe.

Q. What did he order after that?

A. He ordered all the Brethren to assist in putting on my Cloaths again, which they accordingly did; the Master then informed me, that as all the Lodge had assisted in cloathing me when naked, so I should at all times (without Prejudice to myself or Family) relieve the Distressed, but especially Brethren, their Wives and their Children.

Q. What did the Master do with you after this?

A. He presented me, with a White Leather Apron, to wear while at work, and told Me that I was now become a Fellow and Brother to Kings and Princes.

Q. How do you prove that?

A. Because the greatest Monarchs in all Ages, for the Sake of knowing our Mystery, have freely consented

* *Masons* always swore by the *Sword*, because they were always dutiful Subjects, conforming chearfully to the Government under which they lived, and were ever ready (as they now are) to defend it (when Necessity required it) *Sword* in Hand.

fented to be made Masons, by which they were levelled with the poorest Mason on Earth. *

Q. What do you call yourself?

A. A Minor.

Q. What is the chief Care and Business of a Minor?

A. The Minors chief Care and Business, is to sharpen the Tools, clear the Shop from Rubbish, and sometimes to carry the Hod, &c. He is likewise to attend the Senior Brethren, to take care that none enter but Masons, and to keep a watchful Guard all round the Lodge.

Q. Can you give me a Sign?

A. No, because Signs, Tokens and Words, we are not entrusted with, while we are in this Degree.

Q. Why so?

A. Because this is only a Degree of Probation, which all must pass thro', who are made Masons; it being necessary the Lodge should have some Trial of their Behaviour, before they are admitted into the next Degree.

Q. What Proof of their Behaviour is necessary?

A. The Proof they Desire is this:

The Minor is enjoined to Secrecy
Before he can be made a Major Free;
Before he can receive the Major's Word,
He oft must guard the Lodge with flaming Sword:
He must be silent, sober, and discreet,
And to his Brethren all affectionate;
Then may he to great *Babel's* Tow'r repair,
And on him take a Major's Character.

Q. Are you desirous of knowing the Major's Secrets?

A. Yes.

Ex.

* Tho' all Masons are upon the same Level in the Lodge, they are to pay a due Deference to their Superiors; and from Inferiors they are rather to receive Honour with some Reluctance, than to extort it.

Ex. Your good Behaviour alone will not obtain them.

A. By that alone they could not be obtain'd,
But I by that a Golden Signet gain'd ;
Which will admit Me into that Degree,
That I may work among the Major's Free.

Q. What is that Signet ?

A. A Ring.

Ex. Produce it.

A. Behold it here. [Here he shows the Ring.]

Ex. Attend my Brethren all that round me stand,
While I obey great *Belus*' dread Command,
Our Brother here, upon Examination,
Desires I'll place him in a higher Station ;
A Minor's Character has well maintain'd,
And answer'd all things well ; by which he's gain'd
The Signet rare, which *Belus* did ordain
For such as could the minor's Art attain
That they may to the Tow'r repair, and be
Receiv'd to work among the Majors Free.
'Tis then my Will and Pleasure, that he may
Begin to work, and enter into Pay.

The End of Part the First.

N. B. A Minor is always thus examined before his Admission into the Major's Degree ; which Examination, if he cannot learn, he must give every Member of the Lodge a Pair of Gloves for himself, and a Pair for his Wife, which will entitle him to the Ring before-mentioned ; which he must have, it being a Warrant for his Admission ; but he must not commit any Part of this to Writing, because it may be exposed, by Negligence or Accidents. [Witness this Book.]

T H E

THE
FREE MASON Examn'd.

PART II.

Call'd the MAJOR'S DEGREE.

Q. WHAT are You?

A. A Mason.

Q. In what Degree?

A. The Major's.

Q. How came you to arrive at that Honour?

A. By Virtue of a Signet.

Q. How came you by that Signet?

A. By my good Behaviour, and also after a true and just Examination.

Q. Where did you pass that Examination?

A. In a * secret Arbour, on the Banks of the Tygris.

Q. Who examined you?

A. A Man whose Name was Sabas.

Q. Have you then serv'd your Time?

A. And can the Ladder climb.

Q. Know you the Art full well?

A. In that I do excell.

Q. What is the Art?

A. The Art of Masonry, that is, cutting Stones according to Geometry, by means of Square, Level and

* The secret Arbour is a Room joining to the Lodge; and the operative Free Masons when they are employ'd in any great Building, have a Shed near it, which they call the Arbour, here they keep their curious Tools, Utensils, &c. and likewise examine strange Brethren, here they also retire at Noon, in sultry Weather to refresh, and sometimes to instruct each other.

and Plumb, and cementing them to each other; and also the Art of Examination, by which one Mason may know another.

Q. What did *Sabas* do with you?

A. After he had examined me, he led me round the Tower, and then knocked at the Brazen Gate nine Times.

Q. Why did he knock nine Times?

A. In Order that the Watchman of the Gate might know, that he had been with me round the Tower, which was nine Miles.

Q. What was the Diameter?

A. Three Miles.

Q. How high was it?

A. 5146 Paces.

Q. Give me a farther Account of it?

A. The Passage that went to the Top, was on the Outside, and, like a Winding Stair-Case, of a very great Breadth, so that Camels and Carriages might go up and down, and turn with Ease.

Q. How many Men were employed in this Building?

A. 500,000.

Q. How many Years were they employed in this Work?

A. 53.

Q. What was the Reason this Tower was built so very extensive?

A. To make them a great Name, and also to save them from a second Deluge.

Q. When *Sabas* had knocked, did the Gate open?

A. Yes.

Q. Who was *Sabas*?

A. The eldest Brother of *Belus*.

Q. Why was the eldest Brother set to examine you?

A. Because he was Superintendent and Examiner Extraordinary to *Belus*.

Q. What did *Sabas* do with you?

A. He

A. He led me to *Belus*.

Q. What did *Belus* say to you?

A. He asked me what I came there for.

Q. What was your Reply?

A. I told him, that as I had served my Time duly and truly, I hoped he would now employ me, and give me Wages.

Q. What did he reply?

A. He asked me for the Warrant, and I gave him the Signet, and then he addressed me as follows :

“ Will you obey your Master, Superintendent,
“ Wardens and Deacons of your Lodge? Will you
“ submit to their Directions, and do your Daily
“ Task with Freedom, Chearfulness and Sobriety? ”

A. I will.

Q. Will you readily answer all lawful Signs and Summons's given or sent you, and attend the Duties of your Lodge, closely applying yourself to the Business of Masonry?

A. I will.

Q. Will you behave like a true * Noachidæ, and instruct the younger Brethren, using all Endeavours to encrease Brotherly Love?

A. I will.

Q. Will you be cautious in your Words and Carriage, that the most penetrating Stranger may not discover or find out, what is not proper to be intimated, having always your Breast fortified against all Attempts that may be made by the Artful and Designing?

A. I will endeavour so to be.

Q. If a Brother comes to † visit your Lodge, will

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* This was the first Name of Masons, according to some Traditions, and signifies one of *Noah's* Race, who were all Masons, at the Building of this Tower.

† Visiting Lodges, is an ancient Practice, and was always thought necessary, in order to observe the same Usages, and for

you prudently and cautiously examine him, (if ordered) that you may not be imposed on by an ignorant Pretender, and beware of giving him any Hints of Knowledge; but if he proves a true and faithful Brother of a Regular Lodge; especially an Officer, be sure you admit him, otherwise you strike at the very Foundation of Masonry, and in Time will destroy our glorious Building of Friendship, by denying a true Brother that Freedom, which our Society alone, so many Centuries, has boasted of.

A. All this I will readily and gladly perform.

Q. Will you relieve your distressed Brethren, if it is in your Power, or else direct them how they may be relieved? Will you employ them, or recommend them to be employed, always preferring a poor Brother, that is a good Man and true, before any other poor Person whatever?

A. I will.

Q. Will you be a peaceable Subject, and conform chearfully to the Government under which you do now, or may hereafter live? Will you be a good Parent, and a good Husband, loving your Wife as yourself, being always careful that you defile not your Neighbour's Wife, but more especially a Brother's Wife, Sister or Daughter?

A. To this I will chearfully conform.

Q. Finally, all these Laws you shall faithfully keep and perform, to the utmost of your Power, without any Equivocation, Mental Reservation, or Self-evasion of Mind; that all Mankind may see the benign Influence of Masonry, and that the Praise thereof may endure till the general Conflagration.

A. All these I will perform to the utmost of my Power.

Q. What cultivating a good Understanding among Free Masons; for which Reason the Eleventh General Regulation enjoins, that some Members out of every Lodge, shall be deputed to Visit the other Lodges, as often as shall be thought convenient. See *Book of Constitutions*.

Q. What succeeded this ?

A. After this, I was instructed in the Nature of Signs, Tokens and Words.

Q. Can you give me the first Sign of a Mason ?

A. Yes*.

Q. Can you give me the Second ?

A. Yes†.

Q. Can you give me the first Token ?

A. Yes‖.

Q. Can you give me the second ?

A. Yes*.*.

Q. Give me the first Word ?

A. † EUREKA.

Q. Give

* Here he gives the Sign, by pointing the Fore-Finger of his Right-Hand to his Mouth, which is an Emblem of Silence.

† Here he gives the Second, by drawing his Hand across his Mouth, which is much like the former, and likewise signifies Silence, or Secrecy ; but some other Traditions affirm, that this is of later Date than *Babel*, and that it took its Rise from the Story of *Sampson*, *Judges xv.* who, after he had slain a Thousand with the Jaw - Bone of an Ass, he was sore athirst, and he prayed, and behold a Spring proceeded from a Rock, called the Jaw, by reason of this Exploit ; the Masons, after this, frequently used this Method of asking a Brother to drink, by drawing their Hand across their Mouth, or Under-Jaw. This Victory over the *Philistines* happened before *Sampson* had revealed the great Secret wherein his Strength lay, to his Mistress ; for which Reason, this will be always celebrated by the Masons.

‖ This Token is given by shaking Hands, and, at the same Time, pressing the Fore-Finger hard into the Palm of the other's Hand.

. This Token is likewise given by shaking Hands, and at the same Time placing the Fore-Finger on one Side the other's Wrist, and the Middle-Finger on the other. The *Antigallians* frequently make use of this Method of shaking Hands, having stolen other Ceremonies, as well as this, from the Masons.

The Masons Faculty, and antient, universal Practice of conversing, and knowing each other at a Distance, by Signs, &c. is supposed to be greatly lost, by Reason there is so very little remaining ; but however trifling the Remains, a Mason is oblig'd to answer all lawful Signs ; therefore, if he be at work on the Top of a Building, he is obliged to come down, and answer, if such a Sign be given.

† EUREKA, which signifies Truth, or Fidelity, is very properly used by the Masons, as a Tessler, or Watch-Word, to

Q. Give me the second?

A. § PHILADELPHIA.

Q. Of what Use are Signs, Tokens and Words?

A. To make ourselves known to each other, where-soever dispersed over the Face of the Earth and Sea; so that we may be admitted into all Lodges, and, if in Distress, find Relief.

Q. What did *Belus* present you with after this?

A. He presented me with the Square, Level, Plumb-Rule, and Compass.

Q. What are their Uses?

A. That we may work both regular and true,
And Virtue's Paths most ardently pursue;
For by these Tools we learn Morality,
As well as learn the Art of Masonry.

Q. How

distinguish those they stile True and Faithful; and its often occurring amongst them, reminds them of that Secrecy they undertake to observe, and which, to do them Justice, they have so religiously preserved, even to a Proverb.

§ PHILADELPHIA, or Brotherly Love. This their second Word, must likewise be allowed no less judiciously chosen, and doubtless has inspired and given Rise to many generous Acts of Esteem and Benevolence among them; therefore, as I have now spread their boasted Mystery to publick View, I hope their Brotherly Love will become universal; which, to use their own Phrase, ought to be the Wish of all True and Faithful.

I have heard it objected by many critical Brethren, That as *Belus* did not perfect the System of Free-Masonry, or deliver out his Signs, Tokens, and Words, till after the Confusion of Tongues, it must, of consequence, follow, that the Words, now in use, are at least uncertain, as to their Authenticity; but such Cavillers would do well to consider, that though indeed, the Diversity of Language then intended as an immediate Punishment of their Presumption, might prevent Part of that Assembly from their immediate gaining them; yet the Art of attaining different Languages, which Necessity soon set them in pursuit of, brought also the Knowledge of the true Sense of those Words with it; for it is absurd to suppose they have the Words themselves, as literally delivered by *Belus*; the Meaning of them is sufficient for their Purpose, and, without Doubt, Oral Tradition has done that for them, since all foreign Lodges agree in the exact Meaning of the Words, though not in the absolute, literal Expression.

Q. How many make a regular Lodge?

A. Six*, because the first Lodge was composed of six Masons only.

Q. Who were the Six?

A. *Belus*, *Sabas*, *Evilas*, *Sabathes*, *Sabaēlas*, and *Ramus*.

Q. Who was their Father?

A. *Chus*, the eldest Son of *Ham*, the youngest Son of *Noah*.

Q. What Form was the Lodge?

A. A Circle.

Q. Why so?

A. Because the Foundation of the Tower was a Circle.

Q. In what Form did the Brethren stand?

A. They stood circular, *Belus* the Master, and *Sabas* the Superintendent, stood diametrically opposite; *Evilas* and *Sabathes*, the two Wardens, and *Sabaēlas* and *Ramus*, the two Deacons, stood opposite likewise.

Q. Can a Mason be made without these Officers being present?

A. No; the Officers must be present, or else the Lodge is not regular; and every Officer takes his Name according to the Seniority of his Office. The Master of a Lodge is always called *Belus*, the Superintendent *Sabas*, and so on.

Q. How came *Belus*, who was the youngest Brother of the Six, to become their Master?

A. Because he was an active, enterprising Man, and was the first Person who proposed the Building of the Tower; he was likewise the original Projector of forming Men into || Society, for which he will be always

* Though Six are a sufficient Number to make a Lodge, yet in Fact it is not regular, without being form'd by the Grand Master's Warrant, and the Regular Lodges are not to countenance them, till they make due Submission and obtain Grace.

|| The Society of *Bucks* or *Barchuffes*, call *Nimrod* their illustrious Founder on this Account; but if they bear the Antiquity

always celebrated by the Masons, which is the most
antient Society on Earth.

Ex. If thou to *Babel's* Tow'r hast been,
And hast our first Grand Master seen;
Of that same Tow'r thou had'st the Plan,
From that renown'd and mighty Man.

A. The Plan of *Babel's* Tow'r I have,
Which last of all great *Belus* gave.

Ex. Welcome loving faithful Brother,
Thou well hast answer'd all;
If we keep true to one another,
The Craft will never fall.

The End of the second Part.

N. B. When a Mason is admitted into this Degree,
a Tower is raised in the Lodge-Room, about eight
Feet high, and in some of the Grand Lodges, it
is really a very curious Piece of Workmanship; it
is made of Wood, and though in many Pieces,
can be raised in about two Hours; the Joints being
made to fit with great Ease, and such Exactness, that
they are scarcely perceptible. A Plan of this Tower
is likewise given him at the same Time.

they claim, 'tis strange they were never heard of 'till within
these few Years; but it is said by the Masons, that a certain Bro-
ther, despairing of ever making a shining Figure in the Craft,
went and form'd a new Society, and call'd them *Bucks*, into
which he introduc'd many of the Masons Laws and Ceremonies.
But not a Word of their extraordinary *Affyrian* Manuscript.

THE



THE
OFFICERS PART;

O R,

CEREMONY of INSTALLMENT.

Q. **W**HAT is your Name?

A. [Here he mentions his Name according to his Office.]

Q. What is your Office?

A. [Here he mentions his Office.]

Q. What Tools belong to the Officers?

A. *Belus*, the Master, wears the Compass, pendent, in a white Ribbon, round his Neck; *Sabas*, the Superintendent, wears the Square; *Evilas* and *Sabatbes*, the two Wardens, wear the Level and Plumb-Rule, and *Sabaſtas* and *Ramus*, a twenty-four Inch-Rule, in each of their Hands.

Q. Where was you installed?

A. In the Observatory*.

Q. How high was that?

A. On the Top of the Tower.

Q. How got you there?

A. By a winding Ascent.

Q. Who did you see when you came to the Door?

A. Three Men with drawn Swords.

Q. What did they demand of you?

D

A. One

* In this Observatory the Plan of Free Masonry was laid by *Belus* only, and then he instructed his Officers in the Art, after which he assembled a general Lodge, and there with the Assistance of the Officers he convey'd the Method of conversing by Signs, Tokens, &c. to the whole Assembly.

A. One demanded two Signs, another demanded two Tokens, and the Third demanded two Words.

Q. What was the Reason of that?

A. To let them know I was qualified for an Office.

Q. Did that gain you Admittance?

A. Yes.

Q. In what Manner was you installed?

A. I first passed the Minor's Examination, and then the Major's; after which I was installed in proper Form.

Q. How was that?

A. *Belus* informed me, the Brethren had unanimously agreed to choose me into that Office, and then he invested me with a Badge of the same.

Q. What was that Badge?

A. [Here he names the Tool, which he wore in a white Ribbon.]

Q. Have the Officers a secret Word?

A. Yes.

Q. How did you receive it?

A. On my two Knees he order'd me to kneel,
Before he could the secret Word reveal;
A Word to all but Officers unknown,
Because we give it when we are alone;
The Word is *BELUS*, be it known thee,
'Twas that great Man gave Birth to Masonry.

N. B. As it may be difficult for me to persuade the Reader to believe what I have here written to be Fact, I think I am under an Obligation to give him some Instruction, whereby he may, if he pleases, have an Opportunity of proving the whole of this, or any Part thereof, to be so: And first, let him go to any Lodge he thinks proper, and go boldly up to the Door, and give the Man who stands to guard the Lodge the first Sign of a Mason, and tell him he wants Admittance, and be sure to say he belongs to some Lodge in the Country; then the

the Man will ask him his Name, which he must tell him, and then, he informs the Master that such a Brother desires to visit the Lodge; upon this the Master, or another Officer, will come out to examine him; and if he can pass an Examination, he need not doubt gaining Admittance. The Publication of this Pamphlet may possibly put the Masons more upon their Guard, therefore it is highly necessary, that the Person who would do this, should be very perfect, and quite undaunted.





NEW and CORRECT LIST

OF ALL

Regular LODGES, according to their
Seniority and Constitution:

With the Days of their Assembling, &c.

1. **Q**UEEN's Arms, St. Paul's Church-yard, 2d Tuesday in the Month.
2. Horn, New Palace-yard. Westminster, 2d Thursday.
3. George, Grafton-street, St. Ann's, 1st and 3d Thursday.
4. Braund's Head, New Bond-street, 2d and 4th Tuesday.
5. Tower, Tower-street, Seven Dials, 1st and 3d Wednesday.
6. Sun, Milk-street, Cheapside, 1st and 3d Wednesday.
7. King's Arms, New Bond-street, 2d and last Thursday.
8. Fish and Bell, Charles-street, Soho-square, 1st and 3d Wednesday.
9. Dundee Arms, Wapping New-stairs, 2d and 4th Thursday.
10. Bunch of Grapes, Chatham, 1st and 3d Monday.
11. Turk's Head, Wandsworth, 1st and 3d Tuesday.
12. Swan, West-Smithfield, 1st and 3d Monday.
13. Mourning-bush, Aldersgate, 2d and 4th Friday.
14. Baptist's Head and Anchor, Chancery-lane, 2d and last Thursday.
15. The Royal Magazine, Greenwich, 2d and 4th Tuesday.
16. Half-moon, Cheapside, 1st and 3d Tuesday.
17. Greyhound, Garlick-hill, last Wednesday.
18. Blue Lion and Ball, Gray's Inn Passage, 3d Monday.
19. Three Tuns, Norwich, 1st Thursday.
20. Dolphin, Chichester, 3d Wednesday.
21. Thistle and Crown, and Hand in Hand, Chester, 1st Tuesday.
22. Bunch

22. Bunch of Grapes, Carmarthen, South-Wales.
23. Three Tuns, Portsmouth, Hampshire, 1st and 3d Friday.
24. Red Lion, Congleton in Cheshire.
25. Castle, Lombard-street, 2d and 4th Monday.
26. Pope's Head, Cornhill, 1st and 3d Thursday.
27. Sun, Ludgate-street, 4th Monday.
28. Bear and Rummer, Gerrard-street, Soho, 1st Tuesday.
39. King's Head, Salford near Manchester, 1st Monday.
30. St. Alban, St. Alban's-street, Pall-mall, 3d Monday.
12. Three Flower de Lucas, St. Bernard's-street, Madrid, 1st Sunday.
32. Woolpack, Warwick, 1st and 3d Friday.
33. Baptist's Head, Old Bailey, 3d Wednesday.
34. George, Piccadilly, 1st and 3d Friday.
35. Gibraltar, 1st Tuesday.
36. George, St. Mary Ax, 2d and 4th Monday.
37. Horn, Fleet-street, 1st and 3d Thursday.
38. Peacock, King's-street, St. James's-square, 2d and 4th Tuesday.
39. St. Rook's Hill, near Chichester, Tuesday in Easter Week.
40. Red Lion, Canterbury, 1st and 3d Wednesday.
41. Red Cross, Barbican, 1st Thursday.
42. Bowling-green, Putney, 1st and 3d Saturday.
43. Saracen's Head, Lincoln, 1st Tuesday.
44. George, Northampton, 1st Saturday.
45. Pewter-platter, White Lion-yard, Norton Folgate, 1st Friday.
46. East-India Arms, Bengall, East-Indies.
47. Fountain, Ludgate-hill, 2d and 4th Monday.
48. Windmill, Rosemary-lane, 1st Monday.
49. Angel, Macclesfield, Cheshire.
50. Fleece, Bury St. Edmund's, 1st and 3d Thursday.
51. Three Tuns, Smithfield, 2d and 4th Wednesday.
52. St. Paul's Head, Cateaton-street, 1st Tuesday.
53. Salutation and Cat, Newgate-street, 1st and 3d Monday.
54. King's Arms, St. Margaret's-hill, Southwark, 3d Monday.
55. King's Arms, Leigh in Lancashire.
56. Bird and Bell, Wolverhampton, 1st Monday.
57. A la Ville de Tonnerre, Rue des Boucheries a Paris.
58. Turk's Head, Greek-street, Soho, 1st and 3d Wednesday.
59. Red Lion, York-street, St. James's-square, 2d and 4th Thursday.
60. Black Lion, Salt-petre-Bank, Rosemary-lane, 1st Friday.
61. White Horse, Ipswich, 2d and 4th Thursday.
62. New Inn, Exeter, 1st and 3d Wednesday.
63. London-Bridge Punch-house, 1st Tuesday.
64. Virgin's Inn, Derby.
65. A Private Room, Bolton le Moor, Lancashire, next Wednesday to every Full-moon.
66. Ben Johnson's Head, Pelham-street, Spittal-Fields, 2d and 4th Wednesday.

67. Seven Stars, Bury St Edmund's, 2d and 4th Thursday.
68. Three Swans, Winchester-street, Salisbury, 1st and 3d Wednesday.
69. Sampson and Lion, East-Smithfield, 1st and 3d Thursday.
70. City of Norwich, Winford-street, Spittal-Fields, 1st and 3d Thursday.
71. Virgin's Head, Chelsea, 2d and 4th Thursday.
72. Bear, at Bath, 1st and 3d Friday.
73. Five Bells, behind the New Church, Strand, 1st Tuesday.
74. Red Lion, Bury, Lancashire, next Thursday to every Full-moon.
75. Talbot, Stourbridge, Worcestershire, every Wednesday.
76. Sun, St. Paul's Church-yard, 2d and 4th Wednesday.
77. The English Tavern, Absalon, at Hambro, every other Wednesday.
78. Swan, Birmingham, last Monday.
79. Royal Exchange, Boston, New England, 2d & 4th Saturday.
80. Valenciennes, French Flanders.
81. Masons Arms, Plymouth, 1st and 3d Friday.
82. King's Head, High Holborn, 2d and 4th Wednesday.
83. Bedford's Head, Stewards Lodge, Southampton-street, Covent-garden, 3d Wednesday in March and December.
84. At the Hague.
85. Fencing Masters, near Newcastle upon Tyne, 1st Monday.
86. Aubigny, in France, 1st Monday.
87. Masons Arms, Oswestry, Shropshire, 2d and 4th Thursday.
88. Fountain, High-street, Bristol, 1st and 3d Tuesday.
89. Savannah Province, Georgia.
90. Angel, Colchester, 2d and 4th Monday.
91. Fountain, Gateshead, Bishoprick of Durham, 2d and 4th Wednesday.
92. Fountain, Shrewsbury, 1st Monday.
93. Rising-Sun, Fashion-street, Spittal-Fields, 1st & 3d Tuesday.
94. Three Crowns, Weymouth and Melcomb Regis, Dorsetshire.
95. King's Head, Norwich, every other Thursday.
96. George, Tythe-Barn-street, Liverpool, 1st Wednesday.
97. Cock and Lion, St. Michael's-alley, Cornhill, 1st and 3d Monday.
98. Rose, Edgebaston-street, Birmingham, 2d and last Tuesday.
99. Ball, Friday-street, 1st and 3d Tuesday.
100. George, Ironmonger-lane, 2d and 4th Tuesday.
101. Fountain, Bartholomew-lane, 2d and 4th Friday.
102. Blue Posts, Southampton-Buildings, Holborn, 3d Tuesday.
103. Crown, West-Smithfield, 2d and 4th Monday.
104. Horn, Braintree, Essex, 3d Thursday.
105. Three Tuns, Spittal-Fields, 2d and 4th Friday.
106. Blue Posts, Old Bond-street, 1st and 3d Tuesday.
107. Rummer, Labour-in-Vain-hill, near Queen-hithe, 1st and 3d Monday.
108. Bull's Head and three Tuns, Cheap-side, 2d and 4th Tuesday.
109. Angel,

109. Angel, Shipton-Mallet, Somersetshire, 1st and 3d Monday.
110. Angel, Above-Hill, in the Bailiwick, Lincoln, 1st and 3d Monday.
111. Swan and Pigeon, Hereford, 1st and 3d Monday.
112. Parham Lodge, Parham, Antigua.
113. Swan, Gloucester, 1st and 3d Friday.
114. Black Dog, Shoreditch, 2d and 4th Tuesday.
115. Black Bull, Halifax, Yorkshire, last Monday.
116. Swan, Tewksbury, Gloucestershire, 1st and 3d Tuesday.
117. The Great Lodge of St. John's, Antigua, 2d and 4th Wednesday.
118. Fox, near the Square, Manchester, 1st and 3d Monday.
119. Crown and Anchor, King-street, Seven Dials, 2d and 4th Monday.
120. Coach and Horses, Northgate-street, Chester, 2d Monday.
121. Woolpack, St. Alban's, 2d and 4th Thursday.
122. Sun and Rummer, Rumford, Essex, 1st and 3d Friday.
123. Baker's Lodge, St. Mary's-street, St John's, Antigua.
124. King William's Head, Portsmouth-Common, Southampton, 1st Tuesday.
125. Basseterre Lodge, St. Christopher's.
126. Black Bull, Spalding, Lincolnshire.
127. Crown and Ball, Play-house Yard, Black-friars, 1st Tuesday.
128. One Tun, Strand, 2d and 4th Monday.
129. White Horse, Hyde-park Corner, 2d and 4th Wednesday.
130. Red Bull, Long-lane, West-Smithfield, 2d and 4th Thursday.
131. King's Head, Poultry, 3d Wednesday.
132. Three Lions, Banbury, Oxfordshire, every Full-moon, if on Thursday, or Thursday before.
133. Ship, James-street, Covent-garden, 2d Tuesday.
134. Red Lion, Tower-street, Bristol.
135. Third Lodge, Calcutta, East-India.
136. St. Michael's Lodge, Barbadoes.
137. Private Room, Lausanne, in the Canton of Bern, Switzerland.
138. George, Whitehaven, Cumberland, 1st Monday.
139. Ship and Castle, High-street, Haverford-West, South Wales.
140. Hoop and Bunch of Grapes, Coventry-street, 2d and 4th Wednesday.
141. Three Horse-Shoes, Leominster, Herefordshire.
142. Union Lodge, Francfort, Germany, 2d and 4th Tuesday.
143. Port-Royal Lodge, Jamaica.
144. Angel, Dolgelly in Merionethshire, North Wales, 1st Tuesday.
145. White Lion Inn, Broad-street, Bristol.
146. St George, Emperor's Court, Hamburgh.
147. New Lodge, Copenhagen, Denmark.
148. Bear, Norwich, 2d and 4th Tuesday.

149. Maid's Head, Norwich, 2d Thursday.
150. Mitre, Plymouth, 1st and 3d Monday.
151. Bear, Cambridge, 2d Monday.
152. Lodge of Orange, at Rotterdam.
153. Pope's Head, at Plymouth.
154. St. Martin's Lodge, Copenhagen, Denmark.
155. Guild, in Norwich, 1st and 3d Monday.
156. St. Christopher's, at Sandy Point.
157. Hole in the Wall, Norwich.
158. St. Jago de la Vego, in Jamaica.
159. King's Arms, Falmouth, 2d and last Thursday.
160. Angel, Great Yarmouth, Norfolk.
161. King's Head, West-street, Gravesend, 1st & 3d Thursday.
162. St. Andrew, at the Hermitage, Wapping, 2d & 4th Friday.
163. First Lodge, at Minorca, 1st Thursday.
164. Second Lodge, at Minorca, 2d Tuesday.
165. Third Lodge, at Minorca, 1st Wednesday.
166. Fourth Lodge, at Minorca, 1st Monday.
167. King's Arms, Helstone in Cornwall, 1st & 3d Tuesday.
168. Three Tons, Gracechurch-street.
169. Rainbow Coffee-house, Cornhill, 1st and 3d Tuesday.
170. At Chardenagore, the Chief French Settlement, Bengal, East-India.
171. At Madrafs, East-India.
172. At the Hague.
173. Blackamoor's Head, Nottingham.
174. Lion and Goat, Grosvenor-street, 2d and 4th Monday.
175. Burton's Coffee-house, Crane-court, St. Peter's-hill, near Doctors-Commons, last Wednesday.
176. Angel, Piccadilly.
177. In the Island of Guernsey.
178. The Exchange Tavern, Bristol.
179. Queen's Head, Great Queen-street, Lincoln's Inn-Fields, 3d Tuesday.
180. Queen's Head, Holles-street, Cavendish-square, 2d and 4th Tuesday.
181. Castle and Lion, White Lion Lane, Norwich.
182. Evangelist Lodge, Antigua.

F I N I S.

